perceives London fashions have got down into the country before him, and that some of the better sort are dressed as well as he is. A drove of pigs or cattle stopping the road is a very troublesome interruption. A crow in the field, a magpie in the hedge, are to him very odd animals—he can't tell what to make of them, or how they live. He does not like the accommodations at the inns—it is not what he has been used to. He begins to be communicative—says he was "born within the sound of Bow bells," and attempts some jokes at which nobody laughs. He asks the coachman a question, to which he receives no answer. All this is to him very unaccountable and unexpected. He arrives at his journey's end, and instead of being the great man he anticipated among his friends and country relations, finds they are barely civil to him, or make a butt of him; have topics of their own which he is as completely ignorant of, as they are indifferent to what he says, so that he is glad to get back to London again; where he meets with his favorite indulgences and associates, and fancies the whole world is occupied with what he hears and sees.

It is curious to see to what a degree persons brought up in certain occupations in a great city, are shut out from a knowledge of the world, and carry their simplicity to a pitch of unheard of extravagance. London is the only place in which the child grows completely up into the man.

POPULAR LECTURES ON THE PHYSIOLOGY OF ANIMALS.

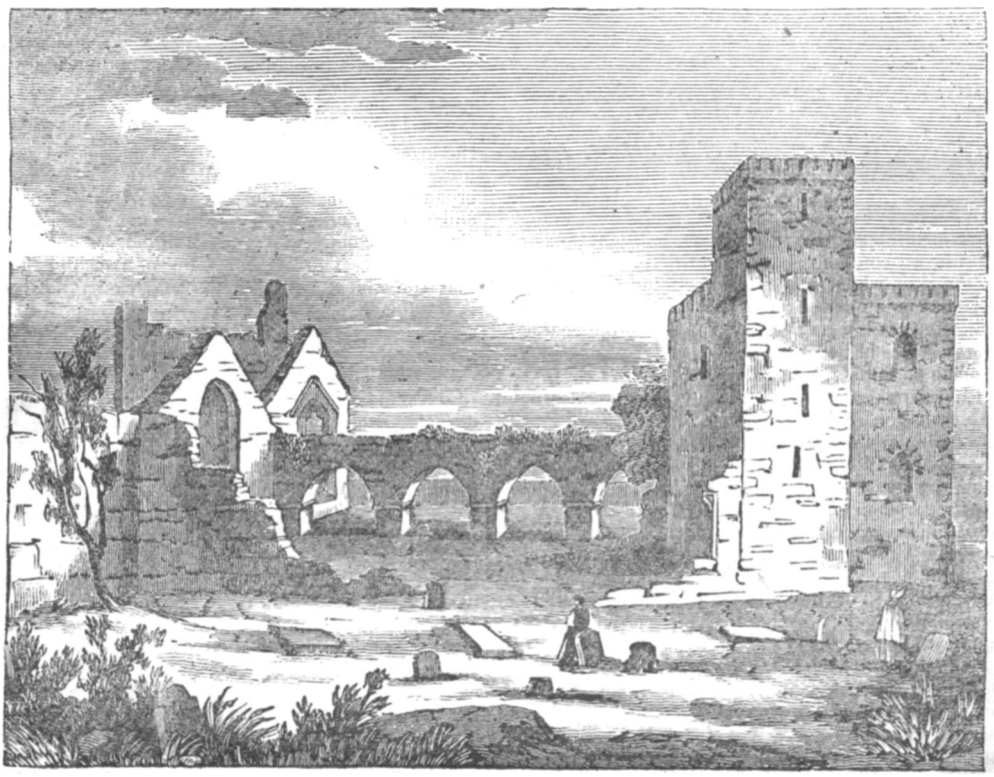
The following is an abstract of Dr. Henry's fourth Lecture:

SENSE OF TOUCH.

I have mentioned three kinds of sensibility as possessed by the skin. I come now to treat of that sort of sensibility of the skin, which conveys to the mind knowledge of impressions made on it by external objects. Whatever makes an impression on the skin, so as to produce a considerable change in it, must, more or less, through its medium, make an impression on the mind. Of such impressions I have spoken at length in the preceding lectures. but numerous impressions may be made on the skin without producing any sensible change in it, and yet operate perceptibly on the mind through its intervention; all these impressions are comprehended under the term, *impressions of touch.* The sense of touch resides in the external papillary surface of the true skin. When any object comes in contact with an external part of the body, the individual is rendered sensible of its presence and contact, by means of the nerves, which terminating at one extremity in the papillary surface of the true skin, communicate by their other extremity with the brain.—This is the simplest form of the sense of touch. In this, its simplest form, the sense of touch does little more than convey to the mind an intimation of the presence and contact of external objects. It is obviously necessary that all the external surface of the body should possess this property, in order to secure it from injuries which might be inflicted upon it if the skin were destitute of this power; injuries which the individual might be able to avert, if only he were warned of their approach. The skin may, therefore, be considered as a sentinel, or warder, which gives notice to the individual of the contact of external substances. The sense of touch in this, its simplest form, is generally diffused through the whole animal kingdom. The possession of this sense enters into our very idea of an animal. It is plain that an animal without this sense would not only be exposed defenceless to the aggressions of other animals, but would be unable to seek its food, or even to perform any regulated movement, or, in other words, would be reduced to the rank of a vegetable. Although the whole surface of the skin possesses the sense of touch, yet all parts are not equally endowed with it. Those parts in which the papillæ are most developed, possess this sense in the greatest perfection. The papillæ are most developed at the extremities of the body, particularly at the points of the fingers and toes. First.—Because the extremities are most likely, from their position, to come into contact with other bodies. Secondly—Because the extremities are the instruments by which the whole body is moved; and thirdly, because from the great mobility of these parts they are adapted for voluntary application to other bodies, for the purpose of exploring their characters, viz:—their shape, size, consistence, temperature, &c. For these reasons the extreme projecting parts of animal bodies have the most delicate sense of touch. In man the great instrument of touch is the hand. By means of this instrument he is enabled to seize and hold the object—to explore it in all directions—to make pressure on it—to move and shift it about, so as to expose it to the scrutiny of his other senses. No other animal has an organ of touch at all to be compared with the human hand. Many animals have the extremities shut up in hard, solid, horny hoofs. Although through the hoof the presence of objects can be ascertained, yet it is quite evident that no other, or very little other knowledge can be obtained through the medium of this organ. The extremities of hoofed animals are also unfit for reacting upon objects, their motions being necessarily confined to striking or propelling. They are utterly incapable of seizing, turning, holding, or examining an object, and even if capable, could not be spared for such purposes, being constantly employed in supporting the weight of the trunk. The claws of the *cat* tribe are admirably adapted for seizing, holding, and tearing soft substances, like the bodies of other animals, into which their sharp points can sink, but are incapable of holding hard or flat objects. These animals are compelled, for want of thumbs, to hold objects between the paw and the ground. They are also incapable of using tools, or of holding, or examining minute objects. First, for want of broad tips of fingers; the tips of their fingers being narrow and pointed, and in many instances incased in horny claws. Secondly—for want of a free, separate motion of the fingers. Thirdly—for want of a thumb, so placed that the object can be held between it and the tips of the other fingers. Fourthly—the extremities of these animals are encumbered with hair, nor can they be spared for any considerable length of time from the necessary office of supporting the body; for which reason the common cat, when she plays with any object, lies down on the ground, in order to obtain the free use of her paws. Even in the ape kind, the paws, or hands as they are sometimes called, are quite inferior to the human hand. Although the ape has a thumb, yet it is small and weak, and not proportioned to the length of his fingers—in the Ouran Outang, and Chimpansee, reaching only to the metacarpo-nedigital joint. For this reason the ape cannot hold objects as they are held by the human hand, between the fingers and thumb; although he is enabled by means of his long fingers and short thumbs, to surround and grasp the branches of trees; and accordingly we find the thumb very constantly on the hind extremities of apes, the thumb serving the same office to the ape, as the hind toe to the bird. It has been much disputed whether the ape is intended to go on all-fours, or to walk erect, like man, on his hinder extremities. The truth is, the ape is not intended for either of these modes of progression, but for living amongst trees, and moving about or swinging from branch to branch. For similar reasons the feet of birds are adapted for grasping the branches of trees, for which purpose the toe at the back of the foot is useful. The toes of birds are adapted also for scraping, seizing, and tearing, but not for the performance of those acts which are performed with such ease by the human hand. The hands and feet of *fishes*, being enveloped in membrane, so as to form fins, are obviously quite unfit for any other purpose than that of propelling the animal through the water. The so-much-famed elephant's trunk is an instrument of touch and prehension, given to the animal as a compensation for his enormous bulk and unwieldiness. It serves partly as an instrument of offence and defence, but principally to supply him with food and drink. Suppose the elephant without his trunk—on account of his height and bulk he could not bring his mouth to the ground, to obtain food and drink like other animals; nor could he seize or hold his food with his paws,

which have enough to do to support his body. By means of the trunk he breaks off branches of trees, and tears up succulent plants out of the ground, and puts them into his mouth, as a man would with his hand. In the same manner his drink is taken up by the trunk and conveyed into his mouth. Although the trunk is so strong, so flexible, and so admirably adapted for its purpose, yet it is quite inferior as an instrument of sensation and action. First, because it is single; and secondly, because its extremity is not divided, so as to be capable of embracing an object on all sides at the same time, and consequently is quite unfit for holding tools. It follows, therefore, that although the intellectual faculties of the elephant were much greater than they really are, yet the animal must ever remain ignorant and incapable of performing any work of art.

From this comparison of the human hand with the corresponding parts of other animals, (for the anterior extremities of man, and all animals which have a skeleton, are made on one plan,) you will perceive the great excellence of this organ in man. When you consider the freedom of motion at the shoulder joint—the curious structure of the anterior part of the arm, consisting of two bones, the one turning freely on the other—the flexibility of the wrist—the thumb like a second hand, inasmuch as by the joint action of the thumb and fingers of one hand a variety of acts may be performed, which would otherwise require two hands—the breadth of the tips of the fingers, so peculiar to the human race—the admirable support given to the skin at the points of the fingers by the nail behind—the strength of the hand, and the wonderful sensibility of the points of the fingers themselves, by which the slightest object can be felt and distinguished, you no longer wonder at the works which the hand of man is able to execute—the instrument is equal to the work.—Inferior to many other animals in quickness of smell, sight and hearing, and not much, if at all, superior in the sense of taste, man is raised to an infinite pre-eminence above all other animals by the hand alone. His superior intellectual endowments would not by themselves be sufficient to raise him to this preeminence; for intellectual power must, of necessity, be useless without knowledge to afford it food, and without an agent by means of which to re-act in consequence of that knowledge. The sense of touch, or the hand, in which this sense mainly resides, is, as we shall see as we proceed with the history of the senses, the main source of all human knowledge, and the principal agent of all human power.



THE OLD CHURCH AT SELSKER, WEXFORD.

The annexed sketch represents the remains of the once celebrated priory of St. Peter and St. Paul, usually styled Selsker, situate near the west gate of Wexford. It was founded about the year 1190 for Regular Canons, of the order of St. Augustine, by the Roches, lords of Fermoy, though it was not an original foundation, but like most of the ecclesiastical buildings in this county, a re-erection on the site of an old church dedicated to the same apostles. The square tower or castle, formerly attached to the priory, is in a high state of preservation, adjoining to which there has been lately built a church, under the inspection of Mr. Semple, architect to the Commissioners for First Fruits. The interest we feel in inspecting these ruins is considerably increased by the recollection that the first treaty ever signed in this kingdom with the English was on this spot, in the year 1169, when the town of Wexford surrendered to Dermod M'Murrough and his allies.

This church, with six others, were demolished by order of Oliver Cromwell, when in possession of the town in 1649. The churches so destroyed were St. Patrick's, St. Mary's, St. Bride's, St. John's, St. Peter's, and St. Maud's, commonly called Maudlin Town. Not satisfied with levelling these various places of worship, together with the plate belonging to the priory of Selsker, he took possession of a very fine ring of bells, which he shipped for Chester, but which, being of a superior description, were removed a few years afterwards to the Old Church, near River-street, in Liverpool, where they remain to this day.

A very melancholy circumstance took place in this churchyard a few years since. A mate of a Welch vessel, then lying at the quay, was taken violently ill at night